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making an atonement for men, or was he so in performing any and all his official duties, deciding in the matter of leprosy in man or buildings, for instance?

(3) Determine, in like manner, from the New Testament evidence, the antitype. For, since it is only from the New Testament that we know there are any antitypes, only from it can we know what the antitype is in any given case.

(4) Assign to the antitype in its sphere the same meaning and value that the type has in its own sphere. For, it is in this way that the New Testament interprets types. The Jewish high priest, for example, according to the New Testament teaching, secured real and positive results in the sphere in which his priesthood lay. The same results the Christian High Priest secures in His sphere of life and work, in the further teaching. The spheres are different; but, in their relations to their own sphere, the results are the same.

These laws faithfully followed, would put an end to the lawless methods of much of the so-called spiritual interpretation, and would go far towards lifting the exposition of Scripture above the contempt of thoughtful men.

THE OLD TESTAMENT FOR OUR TIMES.¹

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IV.

The Old Testament presents notes of warning also touching upon the great *Social Question of Our Day*.

The dangers of a material civilization rise and loom before us. One class of people are growing richer, richer; another, relatively poorer and poorer. Men are crowding into cities. These are becoming the centers of a luxurious and effeminate civilization. This now was much the case in the latter days of Israel and Judah. Men slept on couches of ivory;² they had music and wine;³ they speculated in grain;⁴ they cheated;⁴ they acquired great estates, buying up all the land in their neighborhood;⁵ they imported foreign articles of luxury;⁶ they oppressed the poor;⁷ their wives and daughters were decked out in the most extravagant style.⁸ All this life, centered in Jerusalem and Samaria, was a miniature of that going on in our own land. It threatened destruction. The prophets, the preachers of those olden times, made then these evils the subject of their earnest warnings, and herein they are a needed model for our day. We need ethical preachers, men who will arouse the public conscience; an Elijah to denounce Ahab's crime against Naboth,⁹ which has been repeated so often by the strong white man against the poor Indian; an Isaiah to say woe, not simply unto them that are mighty to drink wine,¹⁰ but also woe unto them that join house to house and lay field to field, until they be made to dwell alone in the

¹ Continued from the October STUDENT.

² Am. 6:4.

⁴ Am. 8:5.

⁶ Is. 2:6, 7.

⁸ Is. 3:16 seq.

¹⁰ Is. 5:22.

³ Am. 6:5.

⁵ Is. 5:8.

⁷ Mic. 3:2, 3.

⁹ 1 K. 21:17 seq.

midst of the land,¹ a woe against grasping monopolies of every sort; a Jeremiah to intercede in behalf of the man-servant and the maid-servant;² an Amos to threaten divine punishment upon those that have sold the righteous for silver and the needy for a pair of shoes, that pant after the dust on the head of the poor;³ those who will combine to force up the price of food or fuel, taking bread from the mouth of the hungry and heat from the body of the cold. These, not to mention others, are needed voices that come to us from the Old Testament.

Worthy of consideration also are the principles of land-tenure of the Mosaic law,⁴ which commanded a reversal of landed property at the end of every half century to the original owners, thereby keeping it in the hands of small individual holders, preventing the accumulation of great estates on the one hand, and the degradation into abject poverty on the other. Suppose these principles had been in some way insisted upon by the church in the days of her direct power in the past, is it too much to surmise that the land question, which has been at the bottom of so many woes and wrongs in Europe, might never have been? This legislation may be called ideal, or fitted only for an ideal state or condition of affairs, yet it presents an ideal needed for our own times, of a golden mean between opulence and want; a mean expressed in the prayer of Agur:

"Give me neither poverty nor riches;
Feed me with the food that is needful to me;
Lest I be full, and deny thee, and say, Who is the Lord?
Or lest I be poor and steal,
And use profanely the name of my God."⁵

This golden mean according to the Old Testament is intimated to be the goal of humanity; for not only "Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree."⁶ No mere legislation can bring this about. The gospel of repentance and faith in Christ is the sole remedy for the woes of mankind, but that gospel carries with it certain ethical teachings, touching all phases of social and civil life, which gradually are formulated and enter into the consistencies of a true Christianity. These must be sought for, according to the need of the hour, in the whole Word of God, and the Old Testament has its contributions in this direction.

V.

Another idea needed for our times is that of *The Immanence of God*. He has been too often conceived of as simply transcendent. That has been the drift of modern thought. Paley's watch picked up on the sand has suggested not only a designer, but as applied to the universe, a designer who, having finished his work, cast it aside to be governed and run by the power and machinery placed within, he himself being so remote as to be unknown, if not unknowable. Thus the very argument which would tell us of the existence of a God, has been turned in the opposite direction, not to bring him near, but to remove him afar.

¹ Is. 5: 8.
² Jer. 35: 8 seq.

³ Am. 2: 6, 7.
⁴ Lev. 25: 8-34.

⁵ Prov. 30: 8, 9.
⁶ Mic. 4: 3, 4.

The true conception is given in the Old Testament, which finds God not simply the creator of the universe, but ever therein. The first chapter of Genesis has a counterpart in Psalm 104. Creation in the beginning by an absolute fiat passes over into an unfolding preservation by a continued presence :

“Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships ;
There is the leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather :
Thou openest thy hand, they are satisfied with good.
Thou hidest thy face, they are troubled ;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created ;
And thou renewest the face of the ground.”¹

“The whole universe exists in God, as the stars in the ether, as the clouds in the air ; the whole universe floats on the pulsing bosom of God.”² Nature is his outer garment. All her movements are of him, the thunder is his voice,³ the lightning from his mouth,⁴ the earthquake his anger,⁵ the light his garment,⁶ the clouds his chariot,⁷ the winds his messengers,⁸ the ice from his breath.⁹ His throne is above the cherubim, symbols of the living powers of nature. But he is never identified with nature. His immanence is not pantheistic. He giveth life to all, is the life of all, is in all natural phenomena, but is independent, apart, separate, and Lord of all.

No natural scene or object in the Old Testament is ever pictured for its own sake, to leave the impression of itself. The Psalmist gazes at the starry heavens by night, he views the wondrous march of the sun by day, but his words are no pen-pictures of these brilliant objects : no, these are nothing in themselves, only in their grandeur speaking silently of God. Beauty of form, harmony of color were conceptions foreign to the Hebrews. Ezekiel's cherubim defy artistic representation. The creations of Job, his magnificent description of a war-horse, for example, suggest no pictorial treatment. Indeed, that may be said to refuse to come within the power of brush or pencil. The reason is because the description is given not for the sake of the horse, but to awaken religious emotion. This is the highest, the truest study of nature, God ever there. This is much needed in the present day, when in science, in art, in literature, the dominant schools are realistic, and everything is presented for its own sake and nothing higher. There must be scientific exactness, every line must be perfect, but there need be nothing which shall touch once the soul and lift men Godward.

VI.

For this reason we are glad also that the Old Testament is being *Studied as a Literature*. It is needed as a welcome tonic ; for in literature men's aims are

¹ Ps. 104: 25-30.

² A. A. Hodge, *Pres. Rev.*, Vol. VIII., p. 10.

³ Ps. 29: 3.

⁴ Ps. 18: 8.

⁵ Ps. 18: 7.

⁶ Ps. 104: 2.

⁷ Ps. 104: 3.

⁸ Ps. 104: 4.

⁹ Job 37: 10.

becoming dwarfed as much as in art. The popular writers of to-day are, as one has said, "photographic literateurs, who do not create ideally, who leave out such grand themes as justice, holiness and devotion; to whom the beauty of holiness is no concern; men who will amplify a mouse or analyze a passion with utter indifference."¹ The Old Testament stands as the highest literature of the world to counteract this tendency. Its study then ought to be encouraged as such. The Holy Ghost gave its thoughts often a high literary finish, we may believe not without this object in view. It should come as a classic into our school-rooms. Why confine ourselves to the literature of the peoples who have given us art and law, and omit that of the one who has given us religion?

The Old Testament, as the whole Bible, is not to be made an unnatural and unreal book, by attaching it exclusively to hours of devotion and detaching it from the experiences of ordinary life. "The study of the Bible," says one, "will inevitably lead to holy and devout thoughts, will bring the student to the presence of God and his Christ; but it is a sad mistake to suppose that the Bible can be approached only in special frames of mind and with peculiar preparation. It is not to be covered as with a funereal pall and laid away for hours of sorrow and affliction. It is not to be regarded with feelings of bibliolatriy, which are as pernicious as the adoration of the mysterious power of determining all questions at the opening of the book. It is not to be used as an astrologer's horoscope to determine from its words and letters, the structure of its sentences and its wondrous symbolism, through seeming coincidences, the fulfillment of biblical prophecy in the events transpiring about us or impending over us. The Bible is no such book as this,—it is a book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours, it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the æsthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life. Familiarity with the Bible is to be encouraged. It will not decrease but rather enhance the reverence with which we ought to approach the Holy God in his Word. The Bible takes its place among the masterpieces of the world's literature. The use of it as such no more interferes with devotion than the beauty and grandeur of architecture and music prevent the adoration of God in the worship of a cathedral. Rather the varied forms of beauty, truth and goodness displayed in the Bible will conspire to bring us to Him who is the center and inspiration of them all."²

VII.

I mention but one other aspect in which Old Testament words are profoundly significant for our times. I refer to those touching upon the great work of the church in this present hour, *The Evangelization of the World*.

It is frequently said that there are no promises of the world's conversion in the New Testament, only Christ's command to preach. But why there such promises? The Old Testament was the Scripture of those days, and it is full of them. The one given to Abram: "In thee shall all the families of the earth be

¹ W. H. Ward in the *Independent*, Dec. 6, 1886.

² Briggs' *Biblical Study*, pp. 4, 5.

blessed.”¹ Did that mean the meagre, narrow, small blessing of a little handful snatched out and saved? Did that mean the blessing of having the gospel preached, witnessed, to save a few and harden the many, making their damnation the greater? That is not the Old Testament conception. “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”² The arch-enemies of God’s people, the great powers of the world, are to be one with them.

“Ask of me and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possessions.”³

“I will also give thee a light for the Gentiles,
That thou mayest be my salvation unto the end of the earth.”⁴

“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”⁵ These were the promises given to Israel; these are the promises given to us. What courage, what hope, what zeal should the church then have? The horizon of God’s word is roseate with the morning glow. The realization of our Saviour’s prayer, “Thy kingdom come, thy will be done in earth as it is in heaven,” is assured.

¹ Gen. 12:3.

² Is. 19:25.

³ Ps. 2:8.

⁴ Is. 49:6.

⁵ Is. 11:9.